

The Latter-Day Saints

MILLENNIAL STAR.

HE THAT HATE AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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THE "LIVERPOOL CHRONICLE" AND THE "MORMONS."

The present position of that strange people, the Mormons, who are nominally attached to the United States, but repudiate the conditions which connect them with the Federal Union, has naturally excited considerable attention on the American continent, and is beginning to occupy the thoughts and pens of European politicians. Whatever concerns the American Union cannot be a matter of indifference in England. We are bound to that country not less by the ties of consanguinity than by the links of interest. The Americans are our best customers—a people, above all others, to whom we are the most closely allied; who speak our language, profess our faith, and to a great extent adopt our manners; and whatever evil may befall them, must, more or less, re-act upon ourselves. But, apart from any selfish feeling, the future destiny of America, with her free institutions and her energetic race, will always interest Englishmen, and to this fact may be traced the growing interest which is now taken in the policy which the Federal Government must sooner or later adopt towards the Mormons.

We need hardly state that the Americans have no established church in the sense in which that phrase is used in England. Every form of Christianity is placed on exactly the same footing—that of self-support—and no sect, as far as the Government is concerned, can claim an advantage over any other sect. The voluntary principle is carried out to its fullest extent, and that it flourishes and is healthy, may be seen in the num-

ber of buildings devoted to religious purposes which are scattered over the Union, and in the army of clergymen of all persuasions who are found administering to the spiritual wants of the people. Under such a system, free and fair to all, it is impossible that any collision can take place between the Government and the different sects who compose the Christian world. The only exception is the Mormons, who form a theocracy, indulge in polygamy, and blend together their civil and spiritual ideas in such a manner as to altogether ignore the existence of the Government within whose territory they are located. The Roman Catholics acknowledge the Pope as their spiritual head, but, in his temporal capacity, he is regarded by them in the same light as any other foreign prince or potentate. But the Mormons regard their Prophet as their temporal as well as spiritual ruler, whose commands they are bound to obey; whose eccentricities, whatever shape these may assume, they would justify at the risk of civil war; and to whose person they are attached by the strongest chains which fanaticism can forge for the human mind.

That the internal harmony of the American Union is likely to be seriously disturbed by this extraordinary sect, who claim political as well as religious supremacy in the settlement of Utah, may be inferred from the fact that they have banished from the city of the Salt Lake the officials of the Federal Government who had been sent thither, under circumstances so insulting and galling that the authorities at Washington are bound to

notice it. This act of usurpation must be put down by the central power, or all respect for its functions will disappear. The Church of the Mormons, which holds itself above the civil constitution of the United States, is clearly incompatible with the administrative functions of the latter, and one of two things must happen—either the Americans will be compelled to force the Mormons into subjection at the point of the sword, or they must yield to these fanatics an important territory, belonging to the United States, on the main route between Oregon and California. The contest may be fierce and bloody, but it cannot be doubtful, and, as far as present appearances go, all chance of an amicable settlement seems to be hopeless. In Missouri and Illinois the Mormons, a few years back, gave the United States' authorities considerable trouble, but the arrogant pretensions which they have recently assumed show that their existence is altogether inconsistent with the sovereignty of the Union.—*Liverpool Chronicle*, Sep. 24.

POLITICAL ASPECT OF "MORMONISM"
IN AMERICA.

To the Editor of the *Liverpool Chronicle*.

15, Wilton Street, Liverpool,

Sep. 26, 1853.

Dear Sir—Upon perusing the columns of the *Chronicle* of Saturday last, my attention was particularly called to a leading article, touching the relation of the "Mormons" to the American Union, and the policy which that Government must sooner or later adopt towards the "Mormon" community. Their position, which is at present exciting considerable interest in the political world, is evidently one which should be thoroughly understood, involving, as it does, the interests of a growing and peculiar people, under the fostering care of the Federal Government, by virtue of a territorial organization.

It will be readily acceded that the policy and motives of the "Mormons" must be correctly defined, to enable any one to prognosticate, with any degree of certainty, the tendency of their relationship to the Federal Government, either for weal or woe.

Being in possession of facts which, it appears, the author of the article referred to had not before him, I consider it a duty which I owe to truth and the anxious

public, to furnish your many readers with a statement which will serve to correct any erroneous impression which that article was calculated to create, and which, I have no doubt, you will be pleased to furnish them with, as coming from an authentic source.

In this cultivated age the public press is looked upon as the herald of truth—a trumpet that gives a "certain sound." Were this not the case, it would justly be considered the promoter of anarchy and confusion, instead of peace and civilization.

In the article in question, it is alleged that the "Mormons" repudiate the conditions which connect them to the Federal Union. A few facts may serve to show how far this is the case. In 1850 the Congress of the United States passed an act establishing a territorial government for Utah, the well-known "Mormon" territory, and the governor, secretary, judges, and other federal officers, were appointed by the President. In pursuance of the privileges of that act a legislative body was assembled in Utah, elected from among the "Mormons" themselves, for the purpose of enacting laws for the government and prosperity of the people. In the winter of 1851-2, laws, relating to their civil, criminal, judicial, and military affairs were enacted, approved, and published to the world, forming a volume of more than two hundred and fifty pages, which is in circulation both in the States and in England. Those laws, which are strenuously adhered to, and by virtue of which judges administer justice, have not been objected to, either by the Congress of the United States, or by the judges sent there by the president, to guard the judicial interests of the territory.

This is, at least, strong circumstantial evidence that those laws are in all respects compatible with the constitution of the American Union, for while Congress has the unquestionable right to nullify any law contrary to the spirit and genius of the constitution, she would, as its faithful guardian, most certainly exert that prerogative. If she had had occasion to exercise that prerogative, it might be considered a basis on which to ground an accusation of usurpation and arrogancy. The silence of the American Congress and her political supporters, however, must be received as approbative of the enactments

of Utah; and to the candid mind will speak louder than the clamour of *pseudo* prognosticators, whose object is to excite the populace against that which may appear in the least degree unpopular.

The laws enacted by Utah for civil purposes are most scrupulously adhered to, and are in no case encroached upon by any claim of the Church, or ecclesiastical powers.

It is said that "the Church of the Mormons, which holds itself above the civil constitution of the United States, is clearly incompatible with the administrative functions of the latter," and the conclusion readily come to is, that the "Mormons" must be subjected "at the point of the sword," or an important territory must be yielded to them. In this, as in other cases, the false premises taken—that the Church holds itself above the civil constitution, naturally lead to a very erroneous conclusion. In no case has the Church sought for rights or privileges that the American constitution did not fully guarantee to it, and, from a personal acquaintance and familiarity of more than fifteen years with the leading authorities of the Church, I am prepared to say that they do not, as American citizens, even *desire* more than is fully guaranteed to them by the liberties of the Constitution.

It is further stated that "the arrogant pretensions which they (the "Mormons") have recently assumed, show that their existence is altogether inconsistent with the sovereignty of the Union." Certainly something should be made to appear in a tangible form to the public, to justify such a wholesale extermination as this conclusion would encourage, and which I am inclined to believe expresses far more than the writer intended.

True it is that the "Mormons" occupy the territory of Utah, and of necessity the laws of Utah have to be made by the "Mormons," because there is nobody else to make them; must they, therefore, be blamed for doing that which there are none others to do? "The sovereignty of the Union" demands the voice of the people of Utah in the administration of their government, and when that voice is given, it constitutes the sovereignty of that people, and must be respected in Utah as in New York, Massachusetts, or any other portion of the Union. This forms the broad basis of American liberty, and if the people of Utah trampled upon it in

the least degree, then, and then only, would their "existence be inconsistent with the sovereignty of the Union." But now, because the "Mormons" are necessitated to maintain the government and peace of the territory by their own enactments, (those enactments necessarily emanating from church officials, there being but few others in the territory,) it is, in the absence of any other pretext, most unjustly alleged that "the Church holds itself above the civil constitution of the United States."

Let me here ask, what position more compatible with the spirit of the American constitution could the "Mormons" assume? Would they bestow more honour upon the general government by despising its generous gift of a territorial organization, and refusing to exercise the powers of that organization for the general peace of the country? Certainly not. Would the "Mormons" get more influence in the world by living without the civil law, and trampling upon all civil institutions? It certainly would appear so from the present outcry of editors and professed politicians. Although it may justly be admitted that the "Mormons" in Utah are more sober, orderly, and prosperous than any other community of people known—a people among whom seductions and crime are almost unheard of—yet they are not so far above that which is human as to wish to be deprived of the benefits of civil institutions. They are not yet willing to surrender their rights as American citizens, and they still claim the protection of the federal government, but only on the terms of unyielding defence of its powers, and perfect subordination to its commands.

There is sufficient before the world to effectually answer the charges of "treason to the federal government," "usurpation," and "defiance of civil authority," if the testimony of most honourable and disinterested men was sought after, by the public press, with the same avidity that anything is received which tends to sustain these charges. The approbation of an American Congress to the entire code of laws enacted by the "Mormon" legislature is unmistakable evidence of its harmony with the true genius of the general government, and of the fidelity of the people who are controlled by it.

Let the evidence of Captain H. Stansbury, of the topographical engineers, after

a year's residence among, and acquaintance with, both rulers and people, be heard by the public, relating to the fidelity and attachment of the "Mormons" to the Confederacy. This testimony comes from a source unquestionable in the eyes of the American Government, and is published in Captain Stansbury's official report;* but where is the political press that has used it for the benefit of the "Mormons!" Let the testimony of Chief Justice L. H. Reed upon the subject, lately published in the *New York Tribune*, and other leading papers of the American Union, together with the testimony of many other officials appointed by the President for Utah, receive the credence they are entitled to, and then ask a candid public where are their grounds for surmising political outbreak between the "Mormons" and the general government, affecting American and British interests, and they would be as silent as the American Congress is over Utah's enactments, and as her acting judges are over the righteousness of them.†

It is admitted that in the United States "every form of Christianity is placed on exactly the same footing—that of self support—and no sect, as far as the government is concerned, can claim an advantage over any other sect;" but the writer does not recognise the "Mormons" as a religious body, hence not entitled to any toleration under the government—"the only exception is the Mormons." Suppose we admit, for a moment, that the "Mormons" have no claim in the world, as a religious body, and style them barbarians, if you please; still the world knows that the barbarian, the Pagan, and the Mahomedan are, under the American Constitution, entitled to the same protection as the Episcopalian, Methodist, or Baptist, so long as they respect its powers. Therefore, if we make the "Mormons" barbarians or Pagans, their relationship to the government is precisely the same.

The laws of Utah, enacted by the "Mormons," afford the same rights and

privileges to every other religious sect as they themselves enjoy. The Methodist, Episcopalian, Baptist, Quaker, or any other sect, are equally protected with the "Mormons." By what law of Christianity is it, then, that the people of Utah must be thrust out of the ranks of Christendom, while they themselves provide for the non-molestation of every other religious body? He who rules over all men, by virtue of mercy, justice, and judgment, once declared a universal law, applicable to both Jew and Gentile, Americans and Englishmen—"With what measure you mete, it shall be measured to you again." By virtue of this law the "Mormons" claim judgment; and if it is not granted to them by men, it will show most unmistakably where barbarianism reigns, and furnish a key to the destiny of all men, when judgment is rendered by Him whose fiat none can escape.

If the origin of the "Mormon" community was kept in view, I think it ought to allay many ungrounded prejudices, which seem to be prevalent at the present time. It is a notorious fact that the "Mormon" community is made up of American citizens and British subjects, those who have been brought up from their infancy under the genial influence of British and American institutions; and who can suppose that a few short days under the Scriptural influence exerted even by a "Mormon" would render them unworthy of the society, or even the pity, of civilized and Christian beings, without casting a reproach upon the virtue of his country's most sacred institutions? I have the high honour of presiding over the spiritual interests of more than thirty thousand British subjects, known as "Mormons," and among them the every-day crimes of civilized life, such as drunkenness, profanity, seduction, and others almost innumerable, which crowd the courts of the land, are little known, and totally discountenanced; and it certainly would be very hard for me to believe that simply the emigration of such a people to Utah would render them wholly unworthy of society, and "their existence be altogether inconsistent with the sovereignty of the American Union." Such a removal does not destroy their sober and industrious course of life, their moral rectitude, nor their happiness; and I am well left ignorant of how it can destroy their natural and inalienable rights among men.

* "Stansbury's Expedition to the Great Salt Lake of Utah." Sampson Low, Son, and Co., 47, Ludgate-hill, London.

† See also Celebration of American Independence on the 4th July last, in Great Salt Lake Valley, reported in *Deseret News*, of July 10, and *New York Herald* and *New York Tribune* of September 13.

Let I should trespass upon your time and limits, I close my observations, and beg to hand you an extract from a letter written by the Hon. Laz. H. Reed, Chief Justice of Utah, by allowing which, with this communication, to appear in your columns, you will greatly oblige,

Yours most respectfully,

S. W. RICHARDS,

President of the Church of Jesus Christ of Latter-day Saints in the British Isles.

We have given insertion in another column to the lengthy communication of a gentleman who is at the head of the Mormon community in this country; and although we can ill afford the space which his letter occupies, we thought it only fair, as we had made an attack on the body to which he belongs, to give him the benefit of a rejoinder. At the same time we must express our conviction that the Mormon President does not meet the case as we put it. Our reference to the Mormons in the United States was based entirely on the opposition which that sect had systematically offered years ago to the authorities of the Union in Missouri and Illinois, attended with loss of life, and still more recently offered in their new territory at Utah. These are the facts upon which our reasoning was based, and, if Mr. Richards had applied himself to their consideration, his letter would have possessed a force which it now wants. But the whole spirit of his letter shows such a proper appreciation of the freedom of thought and action which is conceded to his sect in the United States, that, if they are at all influenced by the views of our correspondent, these unseemly collisions will henceforth disappear. The Mormons may depend upon it that, if their proceedings become such that the Federal Government will not tolerate them in the Union, they will find it somewhat difficult in any other part of the world to find a Government half so indulgent.—*Liverpool Chronicle*, Oct. 1.

EXTERNAL EVIDENCE OF "MORMON" LOYALTY.

To the Editor of the *Liverpool Chronicle*.

16, Wilton St., Liverpool.

Oct. 6, 1853.

Dear Sir—I am almost at a loss to fully express my appreciation of your impar-

tiality and liberality in allowing my article to appear in your paper of last Saturday, it being so widely different from the treatment often received by the Latter-day Saints, both in this country and in America, when they endeavour to get before the public, through the press, their own views in relation either to politics or religion. From your remarks, however, accompanying my communication, I am led to understand that it was not considered sufficiently pointed. A remark or two may therefore be expected from me, in further explanation, relative to your former observations, which you inform me were "based entirely on the opposition which that sect had systematically offered, years ago, to the authorities of the Union, in Missouri and Illinois, and still more recently offered in their new territory of Utah."

The object of my letter was to show the purity of those principles which universally actuate the "Mormons," and the harmony of those principles with the general government of the United States. When those principles are understood by the public, I am willing they should judge whether a good tree can bring forth corrupt fruit—whether righteous principles prompt or admit unrighteous acts—whether submission to any power is the effectual way of resisting it, or whether, under the strict observance of the principles advanced in my former letter, the "Mormons" could possibly have offered systematic opposition to the authorities of the Union, either in Missouri, Illinois, or Utah. If my former communication was wanting, it must have been in not stating most distinctly that the principles therein advanced have ever been adhered to by the "Mormons" in their past conduct towards the American government. This being the case, the notion that they have been the aggressors, and have offered systematic opposition to the Federal authorities in the scenes referred to, is altogether inadmissible. That could not have been done without violating those principles which I assured the public, in my letter of the 26th ult., from a personal acquaintance of more than fifteen years, had been strictly maintained by them. It would certainly ill become me to attempt an exposition here of the past difficulties and persecutions which the "Mormons" have endured, but having, been a personal eye and ear witness to most of them, and in

connection with them suffered the loss of two brothers—one in a most wanton massacre in Missouri, and the other in the Mormon battalion—I am prepared to state most unequivocally that those difficulties did not arise from opposition to legal proceedings. Any defence which the "Mormons" made in Missouri and Illinois, against mobocrats, whose motto was "Law will not reach them, but powder and ball shall," must not be construed into opposition to legal authority. When the general government was appealed to by the "Mormons" for redress of wrongs, the reply of Martin Van Buren was, "Your cause is just, but we can do nothing for you." Under their severest persecutions, the history of which has been published to the world, they have always bowed, however humiliating, to a legal mandate. Had this not been the case, their leaders would not have been murdered in cold blood, under the solemn pledge of personal safety from the Executive authority; they would not have had occasion to leave their peaceful homes, protesting against the perfidy and treachery of constituted authorities; 500 of their best men would not have left their destitute and houseless families upon the bleak, and uncultivated prairies, to defend their country's flag in the late Mexican war; and it is even very possible, that Utah would not have suffered her late Secretary, B. D. Harris, to abscond with \$20,000 of her property, which was sent there by the General Government, only for legal interference. Here I would simply state that the difference lately existing between the Judges, Secretary, and the Governor of Utah, did not arise from any of their official proceedings, but from the most foul aspersions publicly cast upon the inhabitants of Utah. (See Correspondence between Gov. Young and Judge Brocchus, in *New York Herald*, and *Millennial Star*, No. 26, Vol. xiv.) This I state from personal acquaintance with the facts in the case. Instead of the Judges and Secretary being driven away, their departure was protested against by the Utah Legislature.

I now beg to offer the following quotations from authors altogether disconnected with the Latter-day Saints. The quotations explain themselves, and may be of particular benefit to the public generally.

"Nor shall I go out of my way to discuss the question of the former character of the Mormons. What they were in

Illinois, or what some of their predecessors were there, it will not be difficult for those to learn who are curious after the truth: the Hon. Stephen A. Douglas, who, as presiding judge of the Circuit in which they lived, was often called upon to dismiss idle charges against them, is now at Washington an honoured member of the Senate of the United States. His personal testimony, I am assured, has always vindicated his judicial action." The Mormons by Col. T. L. Kane, Philadelphia, page 88, 2nd Ed.; see also page 28. *Mil. Star*, Vol. xiii, p. 219, and 182. See also Correspondence between Col. Kane and President Millard Fillmore in *Washington Republic*, and *Mil. Star*, Vol. xiii, p. 341.

"From all that I saw and heard, I deem it but simple justice to say, that notwithstanding these causes of irritation, a more loyal and patriotic people cannot be found within the limits of the Union. This I think was emphatically shown in the promptitude and cheerfulness with which they responded to the call of the Government to furnish a battalion for service during the Mexican war . . . Their peculiar circumstances presented almost insuperable objections to a compliance with the regulation, yet not the slightest hesitation was evinced. 'You shall have your battalion at once,' was the reply of President Young, 'if it has to be a class of our Elders,' and in three days, the force, recruited principally among fathers of families, was raised and ready to march. Here certainly was no evidence of a lack of patriotism. The following extract from a sermon of Brigham Young to his people will, I think, confirm the correctness of my views as to the sentiments of the Mormon leaders, at that time on this subject. 'I want to say to every man, the Constitution of the United States, as formed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty who sits enthroned in the midst of the heavens; although unknown to them, it was dictated by the revelations of Jesus Christ, and I tell you, in the name of Jesus Christ, it is as good as I could ever ask for.' 'I say unto you, magnify the laws. There is no law in the United States, or in the Constitution, but I am ready to make honourable.'" Stansbury's Expedition to the Great Salt Lake, p. 144-5. See also pages 84, 86, 146, 147.

"No representations that have yet been made public, have served in the least to

alter my expressed opinion of their character for either love to the country, or loyalty to the government." Ibid. Intro. p. 4.

"Loyalty.—Though this people fled to a foreign country to enjoy the liberty that persecution denied them in the States, as soon as they found their adopted land had come under the jurisdiction of the stripes and stars—which their own valour had helped to win in the army of the Pacific against Mexico—they embraced the earliest opportunity of declaring their adherence to the great charter of liberty and national glory, and announced to the world that it was given to our patriot fathers by Divine inspiration, and that they will uphold and defend it, though all the original parties shall secede and trample it under foot. 'They will make no law forbidden by the sacred Constitution of the United States.'" Gunnison's History of the Mormons, p. 83-4. London, Sampson, Low, Son & Co.

"Their feeling towards the Union was significantly shown at their third celebration of their memorable epoch of arrival. A small part of its history may serve to illustrate . . . Next came the pageant of the day, to which we call attention. It

was the presentation to the governor of Decret of the Constitution of the United States, and their own, for his and his successors' guardian care . . . This was the glorious and divine Constitution, that had been given by inspiration of God to the statesmen of an earlier day—and this they asked should be placed among the archives of their growing state as a holy treasure, and to be regarded 'as the palladium of our liberty, and the Supreme ruler under God, that sits over the destinies of the United States; an unembodied power, existing solely in the love and faith of its subject freemen. And it must be held sacred, and every person in the mountains was called to enrol himself its sworn defender.'" Ibid. p. 137-9.

"They acknowledge the binding force of the Constitution, claim to be American citizens, and also to have a right that this courtesy be allowed them, after so many privations and sufferings endured to make the wilderness and desert a habitable abode." Ibid. p. 155. See also p. 87.

Relying upon your continued indulgence for the insertion of this brief letter, I am

Yours most respectfully,
S. W. RICHARDS.

THE CAPE OF GOOD HOPE MISSION.

BAPTISM OF THIRTY-NINE PERSONS—OPPOSITION—ORDER FOR BOOKS AND PAMPHLETS.

Cape Town, Cape of Good Hope, Aug. 20th, 1853.

President S. W. Richards—Dear Sir, I here pen a few lines, that you may know how we prosper in this colony. We have tried, at three different times, to hold public meetings in Cape Town, but have always been disturbed, and the meetings have been broken up by a riot. Two of the head rioters have been taken up, tried before a magistrate, and bound over to court, under bonds of £50 each, which, I believe, has put such a check on the rioters, that we shall be able, ere long, to hold public meetings in this town.

We are now labouring in the country villages from 4 to 20 miles from Cape Town. We have baptised 39, and many more are seeking after truth. The Lord has truly blest our labours. The priests are busy in their exertions against us. Many of them have lectured against us, but they are very careful not to come

where we are. They look upon us as a set of poor ignoramuses, and would consider it a great detriment to their dignity to be seen speaking with us, much more to converse with us upon the plan of salvation. We, however, are a great deal of trouble to them, disturbing their quiet minds wonderfully.

Those that have received the Gospel here, as in every other place, are the poor and meek of the earth, probably not more than one-half that have been baptised have means sufficient to emigrate to Zion.

I send for more books and pamphlets, which we shall need as soon as they can be got here. I will give you a list of the books and pamphlets I would like to have you send me, if you have them to spare—150 Books of Mormon; 100 Doctrine and Covenants; 150 Hymn Books; 100 Voice of Warning; 100 each of O. Pratt's Divine

Authenticity of the Book of Mormon; 100 Remarkable Visions; 200 Divine Authority, or the question, "Was Joseph Smith sent of God?" 100 each of the Kingdom of God; 100 Voice of Joseph; 200 Only way to be Saved. [Other books are ordered in proportion.] If you can possibly send me the above list of books and pamphlets, I wish you would, for they are needed for the Mission in this colony, or will be, as soon as they can be got here. If there has been any new publications since I left England, that you think would be beneficial for the Mission at the Cape of Good Hope, I certainly would like a few of them, if you have them to spare.

The books I sent for in May, have not yet arrived. When they do arrive, probably two of us will start for Algoa Bay, and will take those books there, except what are wanted here for immediate use.

I close by asking my heavenly Father to bless you, and give you strength of body and of mind to perform the arduous task which the Lord, through His servants, has placed upon you. Praying that your life may be spared till time shall usher you into the society of your friends, permitting you once more to dwell in the Saints' peaceful Vale, I remain your brother in the New and Everlasting Covenant.

JESSE HAVEN.

[From the perusal of a letter written by Elder W. Walker, we glean the following additional particulars. Elder Walker had been labouring at Mowbray and Newland, about four miles from Cape Town. Elder L. I. Smith had been labouring at Simmonds Town, about twenty miles from Cape Town. Openings presented themselves in Mowbray and Newland, meetings were held every night. The clergy had invited the Elders to leave the colony, promising to pay their passage, which liberal offer was respectfully declined. Some wag or wags had advertized that the Latter-day Saints would hold a meeting on a certain night in the beginning of August, at a particular place, when any question decently put would be answered. Baptism would be performed on four enlightened persons. Hymn-books and prayer-books would be given away. All the people were invited to go and be converted. In consequence, hundreds of people assembled, but finding that a hoax had been played upon them, they got to fighting among themselves. The police interfered, and were roughly handled. Some persons were arrested, and bound over in £100 bonds to keep the peace. Elder Walker gives several extracts from the Cape papers, from which we select the following—

"MORMONISM.—Mormonism is gaining ground at the Cape. The disciples of Joe Smith have been quite busy at Mowbray, Roudeboch, Newlands, &c., in baptizing their dupes. The Lisbeck river has been quite a place of resort for them. Captain Pilkington, or the police, should see after the intruders of the quiet Lisbeck. A short time back, a short hole was dug to form a reservoir of the ——— water, near to Mr. Clote's mill. On a man of colour being immersed, a wag present observed that his transgressions were so heavy, that if Joe Smith's disciples could but wash them off in the water, the water would be heavy enough to break down the mill. Strange to say, just as the torrent of water came down with a sweeping run, the mill stopped; when it was discovered that 16 of the cogs in the wheel were broken. This report has somewhat damaged the Mormons in the neighbourhood of Newlands."—*Monitor*.

"On Monday evening last, the Mormons attempted to hold a meeting in a public house in Bee Street, but the feeling against them was shown in so strong a manner, that it was impossible for them to obtain a hearing. The meeting commenced at seven o'clock, and after a prayer, one of the Saints stood up to preach, but the uproar was so great, that he was soon obliged to give up all idea of addressing them, and he accordingly announced that there would be no "preaching" that evening. The audience, however, were not so easily dispersed. They remained about the premises, demanding the Mormons, who had gone to the back part of the house, and whom they wanted to "duck" at the end of the causeway. Some wanton persons, even went so far as to destroy the windows and sashes of the room in which the meeting was held. Eventually a body of about ten police came to the scene of uproar, and by nine o'clock the populace had dispersed, and there remained only the broken windows to tell how strong was the feeling excited against the followers of Joe Smith.—Communication to the *Mercantile Advertiser*.

The Latter-day Saints' Millennium Star.

SATURDAY, OCTOBER 22, 1853.

EMIGRATION.—The Saints are looking forward to the approaching season for emigration, with a great degree of anxiety. Each succeeding year plainly manifests a more deeply rooted determination to hasten away, and escape the fury of the gathering tempest, which is already filling the hearts of rulers with fear, and causing both politicians and philosophers to prognosticate evil of the kingdoms that are, and affirm the approaching day of their departed greatness and glory. A spirit seems to be brooding over the nations of the Eastern hemisphere, almost instinctively urging them to insurrection and blood, or to emigrate to distant lands, particularly to the American Continent, which is the land of Zion. The Saints, above all other people, are desirous of escaping the evil by flight. Their inducements both temporally and spiritually are greater than others possess, and their exertions are reasonably expected to be proportionably great. No Saint who has the liberty and means of gathering, and appreciates the bearing it is destined to have upon his every future interest, can tarry without feeling that the time is irredeemably lost to him. Those who cannot appreciate the importance of it, nor take warning by the universal flight, may have their senses quickened, in some unexpected moment, by the evil day that will soon overtake them.

Many are inquiring if they can emigrate, the coming winter, for ten pounds, as the Saints did last winter. In answer to this question, we can only say, for the present, let all the Saints, who possibly can, gather their ten pounds each, and we shall do all in our power to see them emigrated.

The Saints could not be fitted out for the plains, the past season, for ten pounds each, but money was loaned to effect their emigration through to the Valley. We are not aware but that our credit is as good now as it was last year, and, if it continues so, we purpose to emigrate every faithful Saint who can raise that amount, and who wants to go to Zion. The precise terms upon which we shall undertake the emigration of the ten pound companies, we are not prepared to state, but they will be made known sufficiently early for the Saints to adopt the counsel which may be given upon the subject.

In the mean time, the question is—Who can raise ten pounds, and who wants to emigrate? If the Presidents of Conferences could learn about the number that will emigrate from their Conferences, by raising ten pounds or more each, and furnish us with the information by the first of December, or before, it would greatly aid us in forwarding the necessary arrangements.

THE PERPETUAL EMIGRATING FUND.—It becomes, almost daily, more and more apparent, that the hearts of the poor Saints are being effectually turned to the Perpetual Emigrating Fund Company, as their only hope of deliverance from Babylon's shores. The signal success which has attended the execution of measures adopted by that company, since its organization, and especially the two past years, in what has been done for the British Saints, causes them to rely most implicitly upon its ability, through the blessings of God, to effect the object it has in view.

The many appeals which are being made to us for aid from that source, are certainly calculated to enlist our deepest sympathy, but when we come to the test, we find it requires something more than sympathetic feelings to effect the emigration of the poor. The Saints must know that the extent of our labours in this respect, de-

pends mainly upon their liberality in supplying us with means. Who would not do their utmost to contribute for the glorious work which is being done by the means of the Perpetual Emigrating Fund?

We can now announce to the Saints that the President in Zion has arranged to put into our hands a considerable amount of means, to be applied for the emigration of the poor from this country, the coming season. This we are sure will make the hearts of the Saints leap for joy, that the Lord is thus increasing the facilities for gathering, and we hope the Saints in Britain will afford us a most liberal assurance, before this year closes, that they appreciate such timely aid from the land of Zion, by contributing their hundreds and thousands to swell the sum. This could easily be done by a united exertion from the many who are so deeply interested.

Several of the adjoining Missions are now contributing to this Fund, where there is no authorized Agent of the Company, to direct their appropriations, and that all such may know what is expected of us, relating to them, we here insert a letter of appointment, received from the President and Secretary of the Perpetual Emigrating Fund Company.

Great Salt Lake City, Sept. 30th, 1852.

This certifies that Elder Samuel W. Richards is appointed and authorized to act as Agent of the Perpetual Emigrating Fund Company, in Great Britain and adjacent countries, to aid the emigration of poor Saints to the valleys of the mountains, to receive donations to the Fund, and disburse the same as he shall deem proper. And the Saints universally, who desire to promote the cause of truth, and roll on the work of the last days, are requested to hearken to his counsel, so shall the blessings of our God rest upon them and him, and the work of the Lord be prospered in his hands.

BRIGHAM YOUNG, President of P. E. F. Company.

WILLARD RICHARDS, Secretary.

We therefore take the liberty to request the Presidents of Missions, to whom this letter is applicable, to furnish us with an account of the means they have in hand, belonging to the Perpetual Emigrating Fund Company, sufficiently early for us to advise an appropriation of them the coming emigration season. We trust that all Saints in all countries will ever feel a deep interest in promoting the work of gathering, by liberally contributing of their means to aid the Company's operations.

Any amount of donations which the Presidents of the British Conferences may forward to us by the middle of December next, will be included in the amount appropriated to their respective Conferences at the close of the year.

In looking over the list of donations which have been made to this Fund in Britain, we see several private donations amounting from £100 to upwards of £200 each. This manifests the deep interest some have felt for its prosperity, and affords a worthy example for others to follow, which we are assured they will do, and thereby secure to themselves the blessings of God and of His Saints.

BOOK AND STAR DEBTS.—We trust there will be no lack of exertion on the part of Agents and Presidents, during the remaining portion of the year, to liquidate, as near as possible, the debts which have been contracted with our office. This, we are satisfied, can only be effected by a universal willingness to act, and promptitude on the part of the Saints. We have a double object in view, in pressing this matter at the present time, which is not only to better the condition of the Conferences, by freeing them of debt, but we are authorized to use all such means as may come into our hands, before the close of the year, for the benefit of the coming emigration. Every thing that has a bearing upon this subject, is of importance to us. Two or three thousand pounds of the money now lying out in debts, could be so appropriated as to

effect the emigration of hundreds from this land the coming season. If the Conferences will make arrangements to throw this amount into our hands before the close of the year, it shall be appropriated to their advantage. The British Saints will find this privilege granted by the Presidency in Zion, worth availing themselves of.

HOME INTELLIGENCE—Essex Conference.—Watford, Sept. 29th, Elder Martin Slack writes. He held his quarterly Conference at Hertford, the Sunday previous. The Mayor of the town kindly lent the Corn Exchange for the purpose. A few local preachers and others wished to interrupt the meeting, but were disappointed. The Conference was in a good condition generally. The Travelling Elders and Saints were diligent in spreading the work. More had been baptized the past quarter than any previous one. Prospects were good.

Edinburgh Conference.—Edinburgh, Sept. 30th, Elder T. W. Brewerton writes. The Conference was in a good condition generally. Elders James Mowbray and Peter Sinclair had travelled much, and preached to a considerable portion of the Highlanders, but had not made much impression, in consequence of the prejudice of the people. Among the border towns Elder F. C. Robinson had been preaching, and at Hawick met with encouragement.

Preston Conference.—Elder R. Menzies writes. The Saints generally were in good spirits, and increasing in the gifts of the Spirit.

Lands End Conference.—Devonport, Oct. 6th, Elder Joseph Hall writes. He mentions the case of three persons going 64 miles to learn of the doctrine, having been informed of it by one of the sisters. He relates an instance of healing by the power of God—Elder John Moyle, President of the Plymouth Branch, met with a serious accident while at work in the quarry—a mass of stone, about three tons weight, fell upon his hand, entirely smashing one finger. He gathered up the bones, and Elder Hall anointed it and laid hands upon him, and the bones united, the hand grew well, and the Elder in a short time returned to his work, to the astonishment of many out of the Church, who thought the hand must surely have been amputated.

THE "LIVERPOOL CHRONICLE" AND THE "MORMONS."—We give place in our present Number to rather a lengthy correspondence with the Editor of the *Liverpool Chronicle*. Any thing that is calculated to affect the future prospects of the people of God is interesting to the Saints, and that correspondence will give to our readers a general idea of the groundless surmisings of evil, with which the public press has so lately been teeming. The liberal principles which governed the *Chronicle* in allowing us the use of its columns in defence of an injured and long oppressed people are worthy the respect and support of all honourable men.

If all men, and the press generally, were willing to correct their errors, when discovered, oppression and guilt would seldom stain the escutcheon of liberty in any land, and the cries of injured innocence would seldom be heard. We regret, however, that our second Letter did not appear in the Number for which it was forwarded. We hope it may appear at some future time, that the force of testimony from an external source may have its proper weight upon the minds of a reading public, and the *Chronicle* exhibit no symptoms of becoming "weary in well doing."

THE "TIMES."—Our last Number had gone to press before H. J. Jarvis's communication appeared in the *Times* of Oct. 6th. We take the earliest opportunity to give credit for any symptom of repentance which a sense of such apparent partiality may have produced. How far the public will excuse the editor of a popular daily paper, for

requiring more than two weeks to decide to disabuse their minds, by putting the truth in his possession before them, when he knows his own previous representations demand it, we must leave others to determine. Such guardians of public sentiment and feeling may some day be considered worthy of a greater infliction than the remorse of a guilty conscience.

The beautiful sentiment so thoroughly adopted by the *Times*, to pass judgment and wage war, from outward appearances, is not so purely Scriptural or righteous, but that polygamy, which appears so objectionable to our contemporary, can come along side of it without even a blush, unless it should blush for being caught in such company.

THE EAST INDIA MISSION.

ARRIVAL OF THE ELDERS AT MADRAS—THE CAPTAIN AND TWO MATES OF THE VESSEL FAVOURABLE TO THE WORK—THE ELDERS INTRODUCED TO THE "PLYMOUTH BRETHREN"—PUBLICATION OF TWO THOUSAND PAMPHLETS—OPENING OF A ROOM FOR PREACHING.

Beloved Brother Samuel—After our arrival in Calcutta, a Conference of the Elders and Church was called, when Elders Skelton, Owens, and myself were appointed a Mission to Madras. Agreeable therewith, after the Lord had manifested his power, in a singular manner, in providing means for our voyage, Elder Robert Skelton and myself went on board the ship *John Brightman*, on the 19th June, and on the 20th weighed anchor. On the 25th, as we were getting over the most dangerous part of the river Hoogley, a very singular occurrence transpired. While there were evident signs of danger, by reason of the contrary and precarious winds, the Captain came to me and said, "you promised me a safe voyage." "Yes," I replied, "and you shall have it." In a few minutes after I had given him this assurance, another ship, that was beating down with us in the narrow channel, tacked suddenly round, and, either to run into our vessel, or drift on to the quicksand bank seemed the only alternative. Captain Scott, of our vessel, being much alarmed, exclaimed "it's impossible to avoid a collision." But the hand of the Lord was over us, and just as it was expected that a fearful collision would take place, and the broadside of our vessel be run into, the other ship was suddenly controlled and turned round, so that she passed the side of the *John Brightman*, within a few paces, to the no small joy of the Captain and those on board.

Madras, Hindostan, August 8, 1853.

After eight days, we got to what is called the Sand Heads, where the pilot and leadsmen left us, and went on board a pilot brig that made towards us. I would here remark that these sandheads are extensive deposits of sand and mud, that are continually increasing, being the settlements of the muddy waters of the Hoogley. They extend into the bay about thirty or forty miles, after which we get into the dark, blue waters of the bay.

About one week from the time the pilot left us, we had tolerably good weather, although once or twice the sea lashed over the ship, and drenched all on board, not even excepting those who were in the cabin. For two weeks more we had extremely boisterous weather, sometimes blowing a gale, at other times squally, and once or twice we had a hurricane.

After the 15th of July the weather moderated, and we had a somewhat pleasant time, till the 24th, when we cast anchor in Madras roads, within about one mile of the city, it being the 6th anniversary of the arrival of the Pioneers in Great Salt Lake Valley, and we could not but pray that we, as pioneers of the Gospel to this region of darkness, might be able to lay a foundation that would result in the salvation of many souls.

There were on board, in the cabin, beside ourselves, two ladies, the Captain, and two mates. We spent a considerable portion of our time teaching them the Gospel, and praying for them. Our labours were

not without a favourable effect. The second mate said he was convinced of the work being of God, that the Book of Mormon was a divine record, and he desired baptism of us. We have not yet had the opportunity. The first mate also was convinced of the truth of the work, and has spoken to us about baptizing him, but he has been sick, and is now in the hospital. The young lady on board seemed sometimes impressed with our teaching, but her mother would not let her read the Book of Mormon, and even threatened, if she would investigate the work, to change her Will. The Captain has been our friend, he is convinced that this work is of God, not a doubt remaining in his mind, and I am in hopes that he will be baptized before he leaves this port, as he has so expressed himself to us.

The morning we came on shore, Captain Scott let me have a pair of new shoes, and shortly after he called me into his cabin, and gave me a purse, containing fifty rupees. He accompanied us on shore, introduced us to his agent, then went with us to the "Madras Home," where he secured for us "gentlemen's" quarters, and every necessary attention. We have since removed from that establishment to the Temperance Hotel, where we have excellent accommodation. While we were at the former place, we diligently improved our advantages in sowing the seed, conversing freely with the many strangers who visited us. Last Sabbath evening we went to a meeting of the "Plymouth brethren," where, after they had partaken of the Sacrament, we were introduced to the meeting, by a Dr. Gay, and afterwards a conversation was carried on between the honourable Judge Strange and myself, respecting the kingdom of God in these days, the restoration of the Gospel by the angel, the gathering of Israel, and the calamities that shortly will be poured out on the wicked, that the earth may be cleansed and prepared for Messiah's reign. While we thus conversed, the attention of all present, except their leader, was very great; and while we spoke of the gifts being restored, with the ancient order of Priesthood, they seemed even to rejoice. Judge Strange conducted the conversation, on his part, in a truly meek and Christian spirit. After its close, he took a copy of the Book of Mormon for perusal.

The prejudice of many is very great,

but we pursue a steady course, as directed by the spirit, in all things seeking by prayer, with thanksgiving, for counsel of the Lord, and our duties are made pleasant, the prejudice of those with whom we freely converse departs, and by seeking diligently for the lost sheep, and cordially associating with them, when and wherever we have an opportunity, as well as by public instruction, we hope to do a good work in this land.

Though we have only been here ten days, we have printed one thousand copies of Elder Snow's "Only way to be Saved," also one thousand copies of another pamphlet, entitled a "Proclamation of the Gospel," containing also a short account of the rise, progress, and present condition of the kingdom of God in the Valley, and different nations. The Proclamation is an extract from Elder P. P. Pratt's recent "Proclamation," and contains his first, second, third, and part of his sixth chapter on laws and government. We have distributed many of the first tract, with a few of the second, and intend sending a copy of each to every priest, editor, merchant, and officer of government, not forgetting the poor, who are our first care, and who especially are to have the preaching of the Gospel. I cannot write half that I would like in this letter, suffice it to say, my dear brother, that we are blessed, and that our faith is that a good and extensive work will be done here. We are invited out to St. Thomas's Mount, by a brother Charles, who has promised to hire a large house, where we may preach and be entertained. We shall probably go out there in a few days. It is nine miles from Madras. There are a regiment of soldiers, and many Europeans, at that station.

The late census estimated the population of Madras at 800,000. Of these 600,000 are Hindoos, 90,000 Mahometans, and the remainder Europeans and half-castes. I like the place very much, and it is no doubt more healthy than Calcutta.

I hear of no important public news. "Mormonism" seems to be the engrossing question here. Several articles have appeared in the papers concerning us, and the people generally, who believe that we tolerate Polygamy, consider it an awfully blasphemous delusion. The most effectual way to remove the prejudices of the honest, we find to be to visit from house

to house. In this way they discern the spirit we are of.

Aug. 9th. As the mail has not yet left, I will write a few words more. We are now at St. Thomas's Mount, having arranged all our business on Saturday, to our satisfaction, in Madras, and left in the afternoon. We expect, after laying a foundation here, to return again to Madras, and there nourish the seed which we have sown. Yesterday we went to see Brigadier Winyalt, for permission to preach and distribute tracts. This being a military cantonment, we have no right to proceed till we have reported ourselves, and obtained the sanction of government. The Brigadier told us that he had not power to decide the matter, but would lay the case before the Governor and Council, in Madras, to-morrow. We told him the Kingdom of God, mentioned in Daniel ii., had been set up, and all men high and low were deeply interested in the matter, and we hoped he would use a favourable influence in the Council. He told us he would write, and let us know the decision, on Wednesday the 10th. We have prayed fervently that the Lord will open an effectual door for the Gospel here, and we hope their decision will be overruled for good. We know the seed has to be sown here in one way or another, and also that it will spring up in many hearts.

Yesterday afternoon, we met in our room and organized the Church here. Present—one High Priest, one Seventy, and one Elder. With this nucleus of the Church of God in this cantonment, we mutually covenanted by an uplifted hand to sustain each other in our respective offices, in all righteousness before the Lord. I can truly say this was an interesting Conference. The Spirit rested down in great power, and in solemnity, and we imparted to each other much good counsel and instruction relating to the order of the Church, the advantages

of the Priesthood in time and eternity, if properly magnified, and the duties of all to set a goodly example before each other and this generation. After singing "Now let us rejoice in the day of salvation," and solemnly imploring the blessings of the Lord on what we had done, praying that many souls might soon enlarge our little circle, remembering also our families in the Valleys, the Priesthood and Saints of God there, and in all the world, as also the gathering of Israel and Judah to their own lands, the Conference was adjourned *sine die*. The names of those present were, Elders Robt. Skelton, John Charles, and myself. All well, and greatly encouraged.

Aug. 16th. We missed the last mail, and have now to inform you that we have obtained permission to preach here. Last Saturday Elder Charles hired a large house for us, and yesterday we moved into it. It contains one large hall, where, in about two days, we expect to hold our meetings. I called to-day to see Major Briggs, the second officer in rank here, to let him know the nature of our mission, and invited him to attend our meetings. He listened with considerable attention to my testimony, and, when I presented the Governor's recommendation, he wished to know where Utah Territory was. He went for his Atlas, and I pointed out its location.

A few days ago, I called on a Major Lavie, and had a very sociable conversation respecting this work. I afterwards sent him two tracts.

I will now close. Give my love to your Counsellors—Elders Spencer and Van Cott, and all the brethren whom you may see. Praying the Lord to give you a mighty portion of His Spirit to fill your responsible station, I remain your friend and brother in the Kingdom of Patience.

R. BALLANTYNE.

VARIETIES.

GOLD has been found in New Grenada.

THACKERAY says that the English "is the only language that *freedom* is permitted to speak."

It is said that almost every tenth person in Sacramento is a "medium" for the spirit-rappers.

THE great tunnel at Hauenstein, through the Jura mountains, is about to be constructed.

A MINISTER at a camp-meeting said, "If the lady with the blue hat, red hair, and cross eyes, don't stop talking, she will be pointed out to the congregation."

"JOHN, who was the wisest man?" "Don't know, sir?" "Yes, you do know, tell me?" "Well, I guess it was uncle, for father sez he was so cunning he got everybody to trust him, and warn't fool enough to pay nobody."

"FELLOW SINNERS," said a preacher, "if you were told that by going to the top of those stairs yonder (pointing to a rickety pair at one end of the church) you might secure your eternal salvation, I really believe hardly any of you would try it. But let any man proclaim that there were a hundred sovereigns up there for you, and I'll be bound there would be such a getting up stairs as you never did see."

THE following description of a good wife is given by a down easter—"She had'n't no ear for music, Sam, but she had a capital eye for dirt, and with poor folks, that is much better. No man never seed as much dirt in my house as a fly could brush off with his wings. Boston gals may boast of their spinnitts and gytars and their eye-talian airs and their ears for music, but give me the gal that has an eye for dirt, she's the gal for my money."

DIOCESE OF HEXHAM.—DISPENSATION DURING THE CHOLERA.—The Right Rev. Dr. Hogarth, Bishop of Hexham, in a letter addressed to the clergy of his diocese, dated Darlington, Sept. 16, 1853, states—"We dispense with the obligation of fasting and abstinence in every locality where the cholera may appear, which dispensation we direct shall continue as long as the cholera remains."—*Tablet*, Oct. 1.

BRIGANDAGE is infamously prevalent in Mexico. The *Trait d'Union* says—"In short our position is just this—we have thieves everywhere, and assassins everywhere, and we have some of them operating on a small scale, while others do so on a large scale." One instance is given of a band of fifty, well armed, well mounted, in uniform, and travelling with false passports.

THE most astonishing parturition recorded in the annals of the human race, we are informed, occurred last week in the vicinity of Salem, Tippah county, in this state. Our information is from a gentleman of veracity, who states that a lady of that neighbourhood has just become the mother of seven children at one birth.—*Mississippi* (Holly Springs, U.S.) *Times*.

THE President of the Women's State Temperance Society, has issued an address to the women of the State of New York. Organization is also recommended by the Convention, for the purpose of exerting an influence in the election of legislative members who will vote for the Maine Liquor Law. Petitions to the legislature are also drawn up for signature, praying for prohibition of intoxicating liquors.

IN one of Beaumont and Fletcher's comedies an incorrigible slut, who had been turned away by her master for idleness, &c., was met by him, covered with lace and feathers. She met his surprise with a courtsey, "Please, sir, hasn't you heard, I've been ruined?"

A ROMAN Priest named Keogh, declined taking oath, before the revising barristers for the county of Dublin, on the authorized version of the Testament as not being the true Bible, and would render him unworthy of credit. He produced a copy of the Douay Bible, on which he was willing to be sworn. The bench allowed the case to stand over.

IT is stated that the pass at present selected by the U. S. surveyors for the Atlantic and Pacific railroad is ascertained to be the primeval buffalo route across these wild regions, this route being adopted by the enterprising surveyors from a knowledge of the fact, that if they follow it they will have a line direct "as the crow flies," the buffalo it appears, having an instinct in finding his way by the nearest, most direct, and richest, route.

BEAUTY OF CLEMENCY.—Alphonsus, King of Naples and Sicily, so celebrated in history for his clemency, was once asked why he was so favourable to all men, even to those most notoriously wicked? "Because," answered he, "good men are won by justice, the bad men by clemency." When some of his ministers complained to him on another occasion of his lenity, which they were pleased to say was more than became a prince, "What then," exclaimed he, "would you have lions and tigers reign over you? Know you not that cruelty is the attribute of wild beasts—clemency that of MAN?"